



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 48.

NEW-HAVEN. APRIL 25, 1829.

VOL. XIII.

### Missionary Intelligence.

REV. JOSEPH WOLFF.

Extracts of letters from Mr. Wolff, missionary to the Jews, written in Egypt in October and November last.

*Damietta, October 6.* By the inclosed you will perceive that the Pacha of Acre refuses to every Englishman permission to travel into Syria. However, my stay at Damietta was blessed.

You will see by the Journal of Lady Georgiana, that a very amiable rabbi has professed his conviction of the truth of the gospel of Christ; and that I have preached the Gospel to all the Jews residing at Damietta; and besides this, both Lady Georgiana and myself have proclaimed the Gospel to Mahomedans—she to women, and I to men. The Mufti of this place himself confesseth, that according to the opinion of their own doctors, the Mahomedan Government will soon have an end; I have this from his own mouth.

*On the Nile, October 14.* Fevers and disorders in my bowels are now returning very frequently, and even the moment I am dictating this letter to my dear wife, I am visited with both sicknesses, by the hand of my Lord Jesus Christ, whom I worship and adore as my God and my Saviour. It is an important hour to appear before the Lord of heaven and earth, an hour not to be trifled with; and still this hour seems to approach with me. Remarkable it would be, if I were soon to die, that the Lord has revealed to me shortly before my death, or rather favored me with a glimpse of the glory of his second advent on earth, and filled me with the conviction that I shall see him again in my flesh. Let my Jewish brethren in England know, in case you shall soon hear of my death, that I died with heart, and soul, and mind, a firm believer in my Lord Jesus Christ, whose blood cleanses from all sin; and tell, at the same time, the Gentiles, that the time is come, when the Lord Jesus Christ will again favor Zion, and will gather the outcasts of Israel, and bring judgment on the Gentile churches, for their lukewarmness and unbelief.

*Cairo, November 14.* By the preceding pages you can see the present state of my health. When I got a little better, I went about among the Jews; and one who had heard my sermons at Alexandria, desired baptism, which I gave him on the 9th November. Lieder and Kruse,

missionaries to the Church Missionary Society, and Lady Georgiana and Mrs. Kruse were sponsors. Jews, Catholics, and Protestants were present. Lady Georgiana was among the Jewish women; but now I am very ill again with an inflammation in the liver, and these lines are written in bed.

The following is an extract of Mr. Wolff's reply to the Rectors of the Propaganda at Rome, who had written to him to know if the report was true, that he had become an agent of the "accursed" Bible Society."

MY DEAR FRIEND—Your letter of the year 1824, reached me not sooner than yesterday, which I was sorry for; for you might consider my silence as a mark of disrespect, and forgetfulness of all the kindness I received at Rome, which is not the case; for though now altogether separated from the Church of Rome, to which separation I was induced, as well by the powerful command of my conscience, as the conduct of the court of Rome towards me. I am not agent to the British and Foreign Bible Society, for that Society considers me to be too wild and imprudent to be their regular agent, but they furnish me with the copies of the word of God for distribution among Jews, Turks, Persians, and Christians. If the Propaganda would furnish me with Bibles printed at Rome, without the Apocrypha, I promise to prefer them to those of London. I am not the head of the Methodists, as Cardinal della Somaglia writes. I dislike the Church discipline of the Wesleyan Methodists more than I do that of the Church of Rome. I am, my dear friend, a Jew, redeemed by the blood of Jesus Christ, whom I believe to be, with the Father and the Holy Ghost, my only God, and whom I consider to be my Saviour and my only High Priest, who was once offered for us all, to be an atonement for our sins; and I am, my dear sir, a Jew, who is called of the Lord to lash the Gentile Roman Catholic and Protestant Churches, by telling them, as Paul told the Romans, (chap. xi.) that they shall be cut off, while the Jews will be grafted in again. You see by this, that I am impartial towards both the Catholics and the Protestants; but still I must ask one question—if Rome is such an affectionate mother, why did she proscribe me to an immoral people like that of the East, and thus expose her son to the rage of ignorant Christians, who are, for the sake of money, to-day Catholics and to-morrow Greeks? Let the Propaganda allow me to come to Rome with Lady Georgiana,

my wife; and let the Propaganda allow me to lay before it my difficulties in believing in the Church of Rome, and then dismiss me in safety, and I will come to Rome at the first summons.

I was harshly treated in Ireland by Dr. Doyle. I felt, from my childhood, the vocation of preaching that which is truth, and after finding the Gospel to be the truth, I burned with desire of preaching the Gospel of Christ. Rome cut me off from all hopes of ever realizing that object. Rome made me wander into a convent of Friars, who prohibited me the reading of the Scriptures, called by St. Gregory, "*Panis Vitæ*."\* They taught me to flagellate myself, but not to preach the Gospel of Christ; and besides this I must confess, that the doctrine of transubstantiation is an idolatrous doctrine, which I do not see revealed in Scripture.—Christ never said, "*Hic panis transubstantiatur in corpus meum*;"† nor can I find in Scripture the supremacy of the Pope, for Simon Barjona was a rock, (Petrus,) i. e. the founder of the Church of Christ, by his preaching at Jerusalem that Jesus was the Son of God, but he was never the head of the Apostles. Paul withstood him to the face. If Peter had been the superior of St. Paul he would have punished him, as the Pope did me. I loved Pius VII. and I loved Cardinal Litta, and I tenderly loved the Propaganda, and therefore it did cost me much to appear as the opponent of a Church, in which there are so many excellent members, as Count Stolberg, Pius VII, Cardinal Odescalchi, Mons. Testa, and Menochio; but a powerful appeal of the Spirit from above finally got the advantage over my carnal mind. I am, as I have said, not united with the British and Foreign Bible Society, but I am agent of the London Society for Promoting Christianity among the Jews, and the Propaganda itself would delight in seeing the Jews converted. Would the Propaganda allow me, perhaps, to come to Rome, in order that I might preach there to the Jews? and I would then with pleasure listen to any argument proposed from the Sacred Scriptures to me—by this standard I will either stand or fall.

You speak very affectionately, but I do not know if I were to come to Rome, whether Cardinal della Somaglia would not put me, out of tender affection, into a dungeon, as the Patriarch of Mount Lebanon did Asaad Shidiak, when converted to the truth; and he is now still in prison, put into it by his affectionate spiritual father; just as Simon Gevris, Archbishop of Jezira told me, when I met him in Persia,—“They have caught me by words sweet like honey, and given me to drink the cup of bitterness;” but I shall be always rejoiced to receive letters from you, as I am always heartily rejoiced to see one, or to hear from one of the Propaganda; and you may be assured that I was exceedingly glad to see your handwriting. But my categorical answer is 1.—That I am a believer in Jesus Christ, but not a Roman Catholic. 2. That I am not, nor ever desired to be, an agent of the Bible Society,

\* The bread of life.

† This bread shall be transubstantiated into my body.

though I approve cordially of their object, without agreeing with every one of the proceedings of that Society. 3. That I was missionary to the Jews for six years without belonging to any Society whatever, but am now in connexion with the London Society for Promoting Christianity among the Jews. 4. That I protest against being considered a Methodist. 5. That I have not taken any step without prayer, therefore do not repent of my proceedings for the last eight years; for my letters to Rome, after my banishment, show that I had no vindictive spirit. 6. That I am ready to justify myself at Rome, if the court of Rome will not detain me after my defence, and do with me as they did with St. John Huss at Constance, burn me alive.—*Jewish Expositor*.

From the *Missionary Herald*.

#### OSAGES.

##### *Miscellaneous communications respecting the Mission.*

[Very little intelligence from the Osage mission has been inserted in this work, except statements respecting the traditions, manners, and wars of the people. Probably few portions of the heathen world are in circumstances more unfavorable to being affected by missionary labors, than the Osages. Their wandering and predatory habits render it exceedingly difficult for missionaries to have much intercourse with them; and what little instruction is communicated at any time is very soon forgotten, while on their periodical hunting or war expeditions. The people, also, when addressed, manifest an unusual indifference to all religious considerations. Their own traditional notions of a religious nature seem never to have been regarded as involving any thing authoritative, and were too vague to make any definite impressions on their minds, or to exert any influence on their conduct. When Christianity is presented to them, they regard it as the same useless thing—the truths which it reveals and the motives which it presents, as having no reality, or at least, as not being any concern of theirs. Hence, they frequently treat the Gospel with great levity, and generally with entire unconcern. They are in general in utter darkness on the point whether God has any thing to do with the affairs of men: they do not realize that he possesses or claims any authority over them, or that they are under any obligations to him: of course, they have no notion of sin against God, and little or no consciousness of guilt.

The following questions were put to two old men by Mr. Dodge, of the Harmony mission, and with the answers were forwarded by him.]

##### *Religious Notions and Traditions.*

[The first conversation was with Sans Nerf, a man about 60 years old, who had been acquainted with white men about 40 years; and who had visited St. Louis and the city of New-York, and in both those places had been told something respecting the God of Christians.]

Before that time what did you hear about God? “I have formerly been taught to consider the sun, the moon, the earth, and the sky to be the principal gods.” Who first told you about God? “The old men told me about him from my childhood.” Had he intercourse with men, or did he direct their concerns at all? His ideas were confused respecting God’s intercourse with men, but he believed the sun and moon are angry with men and kill them. What does God require men to do? Confused: no ideas on the subject. Do you think often of your gods? “When a big brave dies, and when we want to go to war, we put mud upon our faces, and look to the sun



and moon for success." Did you formerly pray to your gods, and what did you pray for? "The Osages put mud on their faces, and ask the ground, the sun, and moon to help them to go to war, and for success. This is all they pray for." Do you know any thing about sin? He appeared in total ignorance of the nature of sin; but said, "All I desired was to kill; and if the enemy kills my son or nearest friend, it is all well: there is nothing wrong." Was you ever restrained from doing what you pleased, because you was afraid of displeasing God? "I never felt any restraint from the gods, but I sometimes thought they hated me, because I did not succeed in obtaining the objects which I desired." Did you think there would be another life after the present? "I believed that when the body was dead that was the end."

[Similar questions were afterwards put to a man 80 years of age, who had known white men for 20 years, but had never heard of God or the Christian religion until the day previous to the conversation, when he came to the station and heard the missionaries preach.]

What have you heard before about God? "My ideas have been, that there were four gods which I could see,—the sun, moon, seven stars, and yard-ell;—and another God which is unseen, that I do not know: I never could tell where he was." Who first told you of these gods? "The old people taught me from my youth." Had these gods any thing to do with the concerns of men? "If we want to go to war or hunting, we put mud on our faces and fast seven days, and then in a dream the several gods bring us tidings of certain success." What do your gods require you to do? "The sun requires us to go to war and bring a scalp; the moon to bring a skin and to make moccasins, and one star requires us to paint the leader red when we go to war." Did you think of these gods often? "Very often—more or less every day." Did you pray to these gods? "We pray every night and morning, and once a year we hold a great meeting." What did you pray for? "We put mud on our faces, and pray for success in any thing we desire to do." Did you know any thing about sin? He could not answer distinctly, but was confused upon the subject. Was you ever restrained from doing what you pleased from fear of offending your gods? "No." Did you think there would be another life after this? "Yes." Where did you think you would then live? "At an old town on the Missouri: we shall have bodies as here: it will be good hunting ground: there will be plenty of game: we shall go to war as here. Different nations of people will go to different places."

#### *Encouragement respecting the Mission.*

[By a treaty made with the government of the U. States, in 1825, the Osages ceded those portions of their territory, in which the stations of Union and Harmony were situated, and retired 40 or 50 miles from them. The boarding schools for their children have been continued at those stations; and a small band of Indians have settled near each of them for the purpose of receiving instruction and aid in agriculture and other arts. These have been aided to a considerable extent, appear to be pleased with their more settled and comfortable manner of living, have become in some instances quite industrious, and have given some serious attention to religious instruction. The following remarks were recently made by Mr. Dodge respecting those living near Harmony.]

The band of Indians who reside near our station have received orders from the agent to return to their country, which they will probably do between this and the coming spring. They have shown very clearly by their labors, what they would do if they had means to do with, and some judicious person to direct them how to do. It is true their crop of corn

has been light the present year, by reason of the drought, which has been very pinching the latter part of the season: but they appear to be greatly encouraged by the advantages received from the little done for them the last spring. They seem to be determined not to go back to the old town, but to settle by themselves, and cultivate the ground. They have requested me to go and settle with them at the Neosho.

[This was a band from that portion of the tribe called *Little Osages*, the most rude and savage part of the tribe. The band consisted of 40 or 50 families; and with the aid received from the mission, had enclosed and planted 30 acres of land. Two religious meetings were held among them on the Sabbath, and much religious instruction was communicated at other times. Considerable numbers attended meetings, and some appeared interested.]

The remarks which follow have reference to the tribe generally.]

We continue our efforts to instruct the people as far as we can gain access to them; but this is extremely limited. It is but few who hear about God or the way of salvation by Christ. The great mass of the people are pressing their way blindfold to ruin. That they should remain so ignorant, after so much time and treasure have been expended among them, perhaps may be no small source of discouragement to those who support missionaries in the field. But what shall we say to encourage our patrons? We cannot tell you of superior talents or accomplishments, either natural or acquired, as belonging to your missionaries, which can lay a foundation of confidence in their success. We cannot tell you of their uncommon devotedness to their work, their great attainments in the heavenly life, or of their strict self-denial, and their deep humility and self-abasement before God. We cannot tell you that they are entirely stripped of self and self-dependence, and that they manifest entire dependence on God to accomplish the work. We can assure you of none of these things, as the foundation upon which you can place your hopes for final success among this people. No, we trust we need not tell you, that you must look beyond the watchman. Then be not discouraged, although we may be unfaithful, unskilful, or unfit for our work; but pray for the blessing of God upon these Osages. It may be he will hear your prayers, and will yet have mercy on the souls of this people: and if so, then the weaker the instruments employed among them, the more conspicuous will the majesty and glory of God appear in the work.

#### BIBLES IN INDIA.

From a communication received from the Rev. Dr. Mathman, of Serampore, the manner in which Divine Providence has opened the way for the introduction of the Scriptures into India, the facilities for translation now enjoyed, and the readiness with which the Scriptures have been received in a variety of instances, are affectingly portrayed. Whole editions have been exhausted in the Sanscrit, the Hindoo, the Maharatta, and the Orissa Version: no less than five editions in the Bengalee have been required: the nation of Sikhs have received nearly the whole of an edition printed in their tongue. From Hurdwar, esteemed a holy place, 47 pies of the New Testament have been extensively circulated, and have afterwards been found in different parts of the country carefully preserved: to Allahabad, another station, it is supposed that nearly a million of persons occasionally resort, and the opportunity has been embraced of effecting a wide cir-

culatation through the persons assembled; and these distributions. Dr. Marshman states, elicit inquiries from year to year, and the desire for the Scriptures is evidently increasing at Benares: while many who have received the sacred volumes have concealed within their own bosom the feelings excited by its perusal, others, and among them several Brahmins, have been so deeply impressed with the truths which they contain, that they have renounced idolatry given up caste, and made a public profession of Christianity.

After giving some further interesting statements relative to Bengal, Dr. Marshman writes—"The impression on my mind is, that there is opening to Britain, in Hindostan and Eastern Asia, a far wider field for circulating the sacred Scriptures than is now presented by Europe;" for it would further appear, that the people are not forbidden to read the Scriptures; and that, when once the mind of a Hindoo is awake, there is a strong spirit of inquiry, and that they are familiarized to the general idea of the nature and necessity of a revelation to man.—*London Record*.

#### WEST INDIA MISSIONS.

The following view of the English Baptist Mission on the Island of Jamaica, is from a statement furnished for the American Baptist Magazine, by the Rev. J. Tinson, a member of the mission, now in this country.

The stations are Kingston, Spanish Town, Old Harbor, Port Royal, Annotta Bay, Montego Bay, Crooked Spring, Mount Charles, Falmouth, Ridgeland, and Port Maria, 11. The number of members in all the churches, about six thousand—of missionaries, nine. Sixteen have been engaged in the mission. Six are dead, and one relinquished his connexion with the Society. The permanent establishment of the mission may be dated from 1817; the first missionary was sent in 1815. There are Sunday Schools at most of the stations, and in Kingston and Spanish Town, day schools, under the care of the missionaries.

#### INDIA.

*Extract of a letter from the Rev. Mr. Winslow, dated at Ceylon, May, 1828.*

We hear from Palamecottah, that the work of the Lord still prospers there. At a late festival in Tinnevelly, the people who were drawing the car of the idol, and who had been pressed from the country, ran off and left both the cars standing outside of the temple all night, in consequence of a detention in passing the corner of a street. Part of a house was pulled down the next morning to let the car pass; but the people did not return to their work. The brahmins, therefore, much chagrined, ran about from house to house, knocking at the doors of all, and crying out, "The god has been out hungry and sleepy all night, and can you sleep and eat? get up, and convey the god to his place." All rallied, men, women, and children, high and low, and soon brought the smaller car in; but returning to the larger, and pulling at that, the axle broke and must be repaired. This was done, and all exerted themselves again, when

behold one of the ropes broke, and the multitude who were drawing fell upon each other on the ground. At last, this also was got in; but some who did not relish the labor, proposed they should no more have such large cars.—The difficulties attending upon this festival were charged upon the prayers of Christians; and many say they will prevail: but they comfort themselves that their shasters have foretold the downfall of idolatry. May it speedily take place."—*Miss. Her.*

#### Miscellaneous Intelligence.

##### PASTORAL FAITHFULNESS.

[Furnished by an aged Clergyman for the Pastor's Journal]

I send you this small scrap for the encouragement of faithfulness in those who are called to 'watch for souls as they that must give account.' I was called to visit a young married woman, who was going down with the consumption. I asked her how she felt under a view of her declining state, and the prospect before her of soon taking her exit from time to eternity? Her reply was that she felt willing to die, if it was God's will. I asked her many questions to learn the nature of her resignation, until I was satisfied that she was a stranger to true gospel reconciliation, and holy submission to the will of God. I then pointed out to her the difference between a true and false submission, and the dangers of being deceived. I then left her that she might examine herself. On visiting her again, soon after, I found her in the same confident good opinion of her state. I again conversed largely on the danger of being deceived, but to no good effect. She still felt easy and secure in what I thought a false hope, I felt deeply interested for her, as I found she must soon die, and, as I feared, go into everlasting misery. I thought it my duty to tell her plainly what I feared about her case, but I concluded she would be greatly alarmed, and her mother setting by her bed weeping, that they would both think I was uncharitable. I therefore felt I could not tell her what I thought of her condition. I left her again; but after having departed, my conscience reproached me for unfaithfulness to a dying soul. I resolved I would be faithful the next visit, but when the time came I feared to do it, and besides, Satan and my unbelieving heart suggested that it would do no good, but only afflict the family, and grieve the dying youth, and set them all against me. In this state of mind I visited her, almost every day, for a week. When by her, I felt it my duty to tell her plainly my fears, about the state of her mind, *but could not*. When away from her, my conscience reproved me, and I had no peace. At length I resolved to *do my duty* and leave the event with God. I accordingly told her, I was a poor ignorant man, and did not pretend to know the heart; but I felt it my duty to tell her my opinion, and that I hoped she would receive it as the opinion of a friend, though she might think I misjudged, for I meant it for her good. I then told her, I feared she was wholly deceived about the state of her heart. I said to her, you think you love God, love the Saviour, love God's people, but



I fear you never had any of the love of God in your heart. You think you are prepared to die and go and be with Christ, but I fear you have never seen your need of a Saviour, for you have never seen your sinfulness. I believe your heart is in a very different state from what you think it is. Instead of loving God, in heart, you appear to be at enmity against him. Instead of loving the Saviour, you have always slighted him, and you seem to know nothing about that love which unites the hearts of God's people, one to another. As soon as I had answered my mind, she cried out "Oh I think you are very censorious and cruel." I then replied, I hoped it might prove that I had misjudged, but from her answer, I was more convinced than before, that I had judged righteously. You thought you loved me, but now, you see your heart, that *you hate me, because I tell you the truth.* I said other things, as I thought proper, and left her and her mother, in a flood of tears. The next day, she sent for me, and, as soon as I entered the room, she cried out, "Oh Mr. P. I find you have told me the truth, I find I have just such a heart as you told me I had. Oh what shall I do?" I then conversed with her, as I judged suitable and left her. The day after she appeared not only to renounce all her own righteousness, as filthy rags, but to cast herself wholly on the mercy of God, and Jesus Christ became her only hope. Now she, and her mother, were ready to thank me for my faithfulness to her soul. The day after she died, apparently in the peace and love of God.

J. P.

#### A VOICE FROM THE BENCH.

In passing sentence of death upon Catharine Cashiere, recently convicted of the murder of Susan Anthony, in the city of New-York, Judge Edwards made the following remarks on the subject of intemperance:—

Before I proceed to sentence the prisoner, I conceive it to be my duty to address some remarks to this numerous audience, which most forcibly pressed themselves upon my attention during and since her trial.

Upon a former occasion, I expressed from this bench, my sentiments upon the subject of the deplorable consequences attendant upon the facilities afforded in this city, for vending of ardent spirits. We were then called upon to sentence seven young men to the state prison, for killing one of our fellow citizens in a wanton and unprovoked manner, in the public streets. It appeared that prior to sallying out, they had each been helped to seven or eight glasses of spirituous liquors, by one of our licensed retailers; and that the crime was committed under the influence of the delirium necessarily consequent thereon. During the present court we have been called to pass upon two cases of homicide, in one of which both the prisoner and the deceased were at the time the offence was alledged to have been committed, in a state of beastly intoxication. And in the other, the case of the miserable being who is now arraigned at this bar, it was also proved by one of our licensed retailers, that he sold her on the night of the murder, three or four glasses, although at the time she came into the

store, she was so intoxicated that she staggered. Thus prepared, in a state of mind thus phrenesied, this crime was committed. If, as we are taught to believe, it is a crime to tempt, as well as to be tempted, how can those hope to escape moral retribution, who hold forth lures to intemperance, and by assisting to overthrow the reason of the vicious, prepare them for the work of iniquity? It is undeniably true, that a very large proportion of the crimes that are committed, are traceable either directly or indirectly to the influence of spirituous liquors: And I will add, that the poverty and wretchedness which prevails in society are to be ascribed more to this than all other causes united.—These facts are matters of notoriety; and yet the evil continues, spreading and extending a baneful influence. In probing the sources of this evil, are we not met with the appalling fact, that there are at this moment three thousand persons in this city, who are licensed to retail spirituous liquors; licensed to pursue a calling, the direct tendency and necessary consequences of which is to ruin the health and deprave the morals of thousands of our fellow-beings. While such facilities are afforded for depraving morals and dethroning reason, is it matter of surprise, that "blood-stained murder" stalks abroad among us. If the power of applying correction was not in the hands of the people; "if an enemy had done this thing," there might be some excuse for us. But as all power is either mediately or immediately derived from them, and is in their hands; as it is but necessary for them to will that a correction should be applied, and it will be done, how can we stand acquitted in neglecting to apply a remedy. In our ardent and headlong career through this world, in the pursuit of property or honor, let us pause for a moment and consider the cause of suffering humanity; let us devise the most judicious measures for the correction of this evil, and by a firm, united and determined concert of action, carry those measures into effect. It is the cause of public justice, of public morals, and of suffering humanity, which demands our aid. Vain are all the expectations which are formed, of its being in the power of the ministers of justice to restrain the workers of iniquity—to stay the hand of violence, until this evil is corrected. Fifty are corrupted by ardent spirits, where one is corrected by the law.

From the Boston Recorder.

#### INFANCY UPON THE WING.

From an examination of the system of Infant Schools and reflection on the infinite field the subject presents for *improvement*, we must say of all the means of *advancing* the condition of man, it stands pre-eminent. It is *difficult* to conceive how so many ages could have rolled away before the step *first in order*, should have been taken in this all-important science.

An acquaintance with the power of infant *perception* and propensities, is a subject worthy the attention of the philanthropist—the patriot, and the Christian, and forms that *primary* movement in the cultivation of the mental world that compares, in one point, with the importance

of expelling from the agricultural world, its propensity for the germination of weeds, and as the model of a fish gave form to a ship, so should we have presumed, the early advances of *spurious* vegetation, would have guarded men from the neglect of Infant Education. A visit to an exhibition of one of these schools, convinces us, that man is not only the creature of education, but of circumstances also, and that his passions, whether mean or noble, are the work of those to whose care, neglect, or imprudence his future destiny in the flexible state of Infancy, has been committed; a state *supremely devoted to imitation*, a period free from every other care, and when example becomes a kill or a cure. These schools already have developed the fact, that judgment and justice are inherent principles in the unsophisticated breast of an infant; and that from two or four years of age, they are displayed in the moments of relaxation at these schools, in a degree to *confound philosophy*. A controversy between two of these urchins, if watched attentively, when it engages the attention of the little mates, will be found to be decided, (however intricate) without *delay*, and by such rules of equity as would make courts of riper years *blush*, and become a profitable lesson to jurists. There is a sublimity in the contemplation of the future advance of intellect and harmony growing out of this judicious improvement, that cannot be found in the contemplation of any other subject, short of the moral government of God.

From the New-York Observer.

#### SLAVERY IN NEW-ORLEANS.

[Correspondence of Mr. Christmas.]

There is one topic upon which before I close my long communication, you will expect me to say something—a topic upon which the people of the North feel much curiosity and one on which the people of the South are so extremely sensitive that they will hardly allow you to hold or to express an opinion respecting it; and that is *slavery*. But you and I have been accustomed to think for ourselves, and while we would not by incautious talking increase evils which we cannot remedy, or exult over what may be deemed more the misfortune than the fault of the present generation of our Southern brethren, we have still the right to express sentiments, and report facts to each other.

By the census in 1820, the State of Louisiana contained 153,000 inhabitants, of whom 73,000 were whites, 10,000 free blacks, and 69,000 slaves. The proportion of slaves has probably much increased since that time. It being unlawful by a statute of the legislature, to bring slaves into Louisiana from any other State, after the 1st of the approaching April, great numbers have been crowded in, in anticipation of the prohibition. Labor is so much more available in this State than in most others, that slaves bring a high price. A healthy young man will sell for 5 or 600 dollars. Curiosity led me one day to attend a sale of my fellow men, which takes place daily at the Exchange, at 12 o'clock. In some of the adjacent buildings you may see whole rows of the poor creatures,

dressed in their best clothes, that they may appear well when put up at auction. Here are places where they are taken inside and stripped to nature's nudity, in order to ascertain their perfect soundness. When the sale begins, the auctioneer is mounted on a platform, four or five steps high. The slave ascends the steps nearly to the top in view of the whole crowd. His name is announced, assurance of bodily soundness (if the fact) is given, and his particular qualifications mentioned. Bidders approach, scan defects and take hold of a limb, exactly as they would in buying a horse. The blacks themselves, for the most part, appear unconcerned. In one instance I saw a woman about 30 years of age, placed on the platform with her little daughter, about 4 years old, and both were bid off together for \$400. During the whole transaction the mother wept and sobbed as though her heart would break. In some instances there would be no little difficulty in distinguishing the slave from a white person, as however small may be the tincture of African blood, if the mother is a slave the child is one also. If the law should so interpret an heirship to servitude, in the course of a few generations we shall have no small proportion of white slaves.

I am told that the condition of the blacks is on the whole more comfortable in this State than any other. On the plantations, they are generally well fed and clothed. Their employments are adjusted with all the regularity of a military life. So many hours are allotted to sleep, so many to work, and the summons of the bell calls them to their stated meals. The interest of the planter, if no higher motives of humanity intervened, dictates the propriety of not over-working the females at particular times, of allowing all a sufficiency of food and rest, and securing the attendance of a physician when sick. With no cares of their own, respecting the obtaining of a livelihood, and no relish for the higher pleasures of refinement and liberty, manumission itself, in their present circumstances, would be their greater curse. The more deplorable bondage under which they labor is that of ignorance and vice. What can they be expected to know when cut off from all the avenues to knowledge; and besetted as they are, we need not be surprised to find the most Pagan superstition prevailing among them. Very few of them die, knowing more of the Christianity which the white men profess, than do the colored tribes on the banks of the Niger or Gambia. The law and public sentiment place insuperable obstacles in the way of their illumination. The man who presents a religious Tract to a slave is liable to go to jail. Meanwhile they rapidly increase. A heathen population is living and dying in our land. The gangrene is spreading through our body politic; and where will it end, or how the Southern half of our Union, are eventually to escape eating the fruit of their own ways, heaven only knows, and the dreadful consequences may heaven in mercy avert!

#### A WORD FOR THE LADIES.

MR. EDITOR,—Being at an evening meeting not long since, in a quite populous village in



this State, I saw a very well dressed, genteel looking young man, at the close of the meeting, approach several young ladies of high respectability; he was profoundly respectful, and advanced to offer them his hand, and, I suppose, his services to attend them home. As he approached, they deliberately turned away from him, refusing to meet his proffered salutation. This circumstance excited no little surprise, and after I arrived at my lodgings I inquired the cause of this novel course of conduct. I was informed that the young gentleman, though of respectable connexions and good standing in society, had fallen into habits of intemperance, and to retrieve his character had joined a *Temperance Society*;—but not having moral courage enough to resist the temptation to tittle, he had withdrawn his name from the list of members.

This circumstance interested me deeply, and I could not help speculating on the tremendous influence which respectable females may exert, in frowning out of decent company every young man who has not sufficient self-respect to merit a place in genteel society. I could not but feel that my respect for these young ladies was greatly heightened by the circumstance to which I have alluded; and they may rest assured, that their conduct will meet the approbation of all—but *drunkards*,—and I dare say of these also in their *sober* moments. Let others do likewise, and a mighty impulse will be given to the cause of temperance. Is not the time coming when such things will be quite common? Is there any other way to insure young females entering into the most tender and endearing of all the relations of life, with safety?—*Vis. & Tel.*

#### SKETCHES OF MARANHAM.

The following extracts are from a letter received by one of the Editors of the New-York Observer, from an American gentleman in Maranham. The date is Feb. 15, 1829:—

**Religion.**—All religions are tolerated by the constitution, but the Roman Catholic is the only one supported in this place. There are from 25 to 30 English and Americans here, and if there could be a faithful minister sent out for a year or two, he would not, I am sure, have to depend entirely on the Missionary Society for support. Now, there is no Sabbath to these 30 souls, who would worship God in his sanctuary if they had one to speak to them “the words of eternal life.” There are generally from four to six American and English vessels at this port. They are also without religious instruction.

**Slaves.**—Here we find slavery in its worst forms. It is indeed enough to make one shudder, to witness the cruelty of the task-masters. One would suppose they delighted in inflicting pain upon their poor miserable slaves.

A short time since I saw a poor black whipped in the public square. Although it was a horrid sight, I felt it my duty to learn what I could of the miseries of slavery. The slave was bound hand and foot; his hands pinioned down to his knees, by means of cords made fast to a stake. His back was laid bare, and a fellow-slave was the inflicter of the stripes. I thought I could perceive a disposition in him

to spare the poor wretch; for I learned that he himself had been whipped but a few weeks since. However, there were soldiers standing over him, and he was obliged to use his strength. The instrument was a stick about three feet long, and as large as a man's finger. He was beaten with this stick, on the bare back, for ten or fifteen minutes. The blood flowed profusely, and the poor slave would cry out as the stick fell upon his mangled body, “Oh Jesus, Oh Jesus.” It was a sight from which humanity seemed to turn away and weep. The slaves do all the work allotted to our horses and oxen. You see them carrying goods in every direction from one part of the city to the other.

**Morals.**—Although intoxication is a sin almost unknown, licentiousness is extremely prevalent, and murder is often committed, and is generally punished, not by death, but by imprisonment and hard labor. The maxim is, “when we kill a man the public sustain a loss of his labor.” Many, I doubt not, would kill their slaves in time of passion, if it were not that it would be a loss of 3 or 400 dollars.

**The Sabbath** is a day of sport. The Theatre is always open on Sabbath evening. Gambling is practised not only among the people, but the priests carry it on to a very great extent.

#### THE CHURCH IN THE WILDERNESS.

The following notices of the progress of the Gospel among the red men of the forest, we find in Mr. Boudinot's *Phoenix*. They are of the same tenor with the communications recently received from these stations, at the Missionary Rooms, in Boston, mentioned by Mr. Evarts on his late visit to this city.

“We have seen a letter from the Choctaw nation, which states that the prospects of religion among that people are encouraging, particularly at Ai-ik-hun-na, a missionary station under the care of the American Board of Foreign Missions. Quite a number, it is hoped, have passed from death unto life. What is still more encouraging is, two of the principal chiefs, Col. Folsom and Col. Leflore, have taken a decided interest in the religious prosperity of their people, and are using their efforts to promote their moral improvement. The seed sown during eleven years is beginning to spring up. ‘In due time ye shall reap if ye faint not.’

“We understand from a worthy correspondent in the Valley Towns, in this nation, that there is quite an attention to religion in that section. He writes to us—‘I received fifty copies of the Hymn Book by E—, and they have only produced an ardent thirst for more without satisfying it. I wish you to forward more without delay. You would be greatly pleased to witness the attention to the Gospel, which is manifested all through the Valley Towns, and I have good hopes that the Spirit of God has wrought an effectual change in the hearts of some.—I hope you will soon have the little Scripture tract ready for distribution. The people here are hungering for the word of God. As soon as they are ready, do not fail to send me some.’”

Very interesting intelligence has also been received (as we learn from Mr. E.) within a few days, from the stations at Mackinaw and Green Bay, touching the submission of the Indians to the empire of Him, whose right it is to rule; which will doubtless appear in the next Herald.—*Philad.*

There are in Lower Canada about five children who do not learn to read, for every one that does.

## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—*Locke*.

### THE CONTRAST.

#### CHAPTER VIII.

(Continued from page 746.)

"But 'tis our God supports our frame,  
The God that built us first;  
Salvation to th' Almighty name,  
That rear'd us from the dust."—*Watts*.

*Unexpected delight—Life sometimes desirable even to a Christian—Meditation upon religion—The Lord's table neglected—what it requires—How young persons may be useful—An important event—An affecting conversation.*

What was the surprise and astonishment of Elworthy, when he visited his mother the following week, to see her considerably revived! Her countenance no longer pallid, but tinged with a gentle flush! As he approached her she extended her hand, and exclaimed, "See what God has done! Since your last visit, my spirits are so much better, and my strength so much increased, that I am a wonder to myself! What if the Lord should restore me! And there is nothing too hard for him." "Oh, my mother!" returned he, "how can I express my gratitude to God for such inestimable blessings as I have received, and if you should be restored, my cup would indeed run over."

"Life is at all times desirable my dear son, but there are some peculiar circumstances which lead us, if agreeable to the will of God, to wish a longer residence in the body. A Christian should be willing to die or to live, according to the pleasure of God. Nothing but a good hope can reconcile us to part with all below, and hence the fears and distracted state of those who have no consciousness of pardon through the blood of Jesus. The apostle Paul desired to depart and to be with Christ as far better than to exist here; yet while he desired this on account of his own personal enjoyment, he was content to abide in the flesh on account of the state of the Churches. Need I say my son, that on your account I feel happy at the prospect of restoration to health, and to behold you treading in the path that conducts to the regions of bliss, will be the summit of my happiness as to the present world."

We will leave Mrs. Elworthy for a time, to observe the transactions that occurred in the family of Mr. Le Monde, whose mind was still restless and disturbed, and whose suspicious eye darted by turns at Melville, Freeman and Elworthy. The conduct of Melville had been invariably circumspect, and had placed him almost above suspicion itself. He was neither gay nor volatile: in the counting-house he was strictly attentive to business, and his leisure hours were still devoted to the improvement of his mind. Although his dress was neat, and his appearance always genteel, it was far removed

from extravagance, and although his deportment was polite and gentlemanly, it had nothing of the affection of a *petit-maitre*. He read much, and reflected upon what he read. His favorite poet was Young; and he sometimes indulged in meditating upon a passage that struck his mind, and committed his thoughts to paper.

The following is a specimen:—

#### RELIGION.

"Religion! thou the soul of happiness,  
And, groaning Calvary! of thee; there shine  
The noblest truths: there strongest motives sting;  
There sacred violence assaults the soul,  
There nothing but compulsion is forborne."

#### REFLECTIONS.

"Such is the sublime description of religion, given by a favorite poet; the 'soul of happiness' indeed! Ah! there is no happiness beside. This heart assents to the assertion, every thing around proclaim it. Pleasure, wealth, honor, can afford nothing to delight the mind, nothing substantial. They are broken cisterns of comfort at the best. Could Alexander, could Croesus, could Belshazzar speak, what a tale would they unfold! A world cannot satisfy the desires of the soul. India, Peru and Mexico may pour forth their treasures, but 'Gold says, not in me, and not in me the diamond.' Religion is the source, the soul of happiness: and have not I tasted it? have not I experienced its joys? cannot I exult in the humble hope that my sin is forgiven, and my person accepted in the beloved? Oh, Calvary! Calvary! thy cross is my hope, my foundation, my glory! redemption! theme of angels! joy of sinful man! Oh, God, help me to give myself up to thy service, to join myself to thy people, to make thy cause my own, and to identify myself with its prosperity. Help me to declare what thou hast done for my soul. Thy love constrains me, binds me to thyself by ties which eternity cannot burst asunder. Yes! thy people shall be my people, and their God shall be my God." R. M.

It may be seen by this extract from his memorandum book, that his mind was made up.—He saw that it was his duty to attend to his Saviour's command, 'Do this in remembrance of me,' and he therefore intimated by letter, his desire to the minister of the chapel which he attended.

It is a subject of deep regret that the table of the Lord is neglected by so many, who continually reply to the exhortations that are delivered, "I pray thee have me excused." Some plead their unfitness, others their youth, others their objections to certain characters who partake of the Lord's Supper; and hence the number of communicants is so small. The fears that operate upon the minds of some tender consciences are entitled to our respect. It is certainly awful to eat and drink "unworthily," but they



who are chargeable with this, are persons who do it without examination; without inquiring if they have the marks and evidences of *genuine* disciples; if they have been convinced of their sins, and *humbled* on their account; if they have received Christ as their ground of pardon and acceptance before God, and especially if their lives and tempers, their conduct at home and abroad, accord with their profession of love to God, and testify that their hearts are changed, and that they are new creatures in Christ Jesus. That very improper characters are found at the Lord's table must be admitted. They may not indeed be drunkards, or openly dishonest, or licentious; but they may be busy-bodies, tale-bearers, evil speakers, angry, passionate, revengeful, proud, conceited, lovers of pleasure, worldly minded, covetous. A loving, modest, peaceful temper should be cultivated by those who come to the Lord's table, (where the agreement should be ratified and confirmed from month to month) to *endeavor* "to keep the unity of the spirit in the bond of peace." What a profanation is it of this sacred ordinance, when it becomes an instrument of qualification to a worldly office, or when it is used as a mere charm or passport to the enjoyment of the heavenly world!!

It is devoutly to be wished, that young persons who are truly and decidedly pious, that is, who fear God and keep his commandments, would conscientiously devote themselves publicly to him, associate themselves with his people, and engage in works of benevolence and love; that our females would be ready to work for the poor, visit the sick, instruct the ignorant; and the other sex take under their care the villages and hamlets in their vicinity, where the people, uncivilized and uninformed, know not the way of truth. How many of our pious youth might be usefully engaged in reading a sermon to some of their poor neighbors on the Lord's day!

To return to Robert Melville. Having addressed a respectful letter to his minister, as already remarked, he was requested to state his feelings and views on the subject of religion.—His reply was extremely interesting, and discovered the kindness and love of God in impressing his mind at an early period with the necessity of conversion; the gradual manner in which he had been led into a knowledge of divine truth—the pleasure he had experienced in hearing the word—and the fears that had frequently oppressed his mind; but that he was fully persuaded of the willingness and ability of Jesus to save sinners—that his mind was entirely fixed upon resigning himself to the laws of his kingdom; and notwithstanding he had reason to expect the reproach of some who were hostile to the vital principles of doctrinal and experimental religion, he was determined to confess Him before men, and to glory only in His cross. The introduction of young Melville to the table of the Lord was highly gratifying to the minister, who gave him a suitable and encouraging exhortation, in which he charged him to live mindful of that worthy name by which he was called; to attend the house of the Lord regularly; and to associate principally with the most spiritual part of the congrega-

tion; to maintain a respectable moral character for honesty, integrity, sobriety; to observe due respect to every individual, and to be constantly watchful over his own soul. "May you my dear young friend and brother," said the minister, taking him by the hand, "may you be a blessing to the church, an ornament to religion, and a useful member of civil society. I give you my right hand as a token of that sincere fellowship, with which, in the name of this Christian society I receive you; and may the blessing of God rest upon you, now and for ever."

The more Melville reflected upon his privileges as a communicant, the more he discovered his obligations. He saw that how cautious soever he had been before, he must be still more so in future. Le Monde sometimes rallied him on the subject of his great attention to religion. "I fear my dear Robert," said he, "that your mind may be injured by the severe task you impose on yourself. Is it not possible to carry our ideas of religion too far? May not a person be unreasonably precise? Religion is a deep subject, and studying it too closely may perhaps have an injurious tendency."

"Pardon me honored sir," rejoined Melville, "but I do not think God can be loved too much, or served too diligently, when Scripture is the rule of faith and duty. The happiness I enjoy is superior to what I can describe. I have no melancholy, nothing to distress me, nothing to fear, even to grieve me, but the thought that my conduct towards yourself and others may not be so correct and accordant with my profession of the Gospel as it should be."

"Make yourself easy on that head," hastily interrupted Le Monde, "I am satisfied, perfectly satisfied with all you do and say; only I fear lest you should become too rigid—"

"Will you allow a youth to speak?" said Melville, "but your kindness encourages me.—Religion, honored sir, must be *all or nothing*. It allows not of a *divided* heart. The scripture says, 'No man can serve two masters;' and 'he that will be the friend of the world is the enemy of God.' Worldly pleasure and religious enjoyment have no affinity, and therefore I have determined to renounce the world, and to live to God, resigning thus the transient bliss of time for the permanent felicity of eternity."

Le Monde heard with deep attention, and turned round for a moment, while the involuntary tear dropped from his eye. It was a tear that betokened the assent of his understanding, and the feelings that had been aroused by the artless and fervent address of Robert Melville. "There must be a *reality* in religion," said he to himself, "there is something felt and enjoyed by this dear youth which I have never yet experienced. Yes, he possesses *principle*, that principle which gives manliness and consistency. In his religion I can see clearly united, doctrine, experience, and practice. It is the very religion I want, and *must* possess in order to enter heaven." Turning to Melville, he exclaimed, "Go forward, dear Robert, I would not impede your progress for the world. Give thanks to the Almighty for his great goodness to you, in directing your steps; I wish I were able to converse with you on these glorious sub-

jects—but ah! . . . I have been unprofitable, undeserving, a cumberer of the ground. Yet I hope I shall not 'be hewn down and cast into the fire.' Persevere in the paths of religion. Amidst all my thoughtlessness, I am decided in my opinion, that *nothing but true piety can confer true happiness.*"

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 25, 1829.

#### CHRISTIAN SPECTATOR.

QUARTERLY SERIES.

We are gratified to learn that this work meets with so favorable a reception in its new form, as to render an immediate republication of the first number necessary. We cannot but hope that our country is now to possess a quarterly publication, which, standing in point of talent on a level with the ablest works of this kind, shall consecrate that talent to the fearless defence of the doctrines of grace, and the support of those institutions on which our prosperity as a people must ultimately depend. From our knowledge of the gentlemen pledged to the support of the *Christian Spectator* in its new form, we are confident that nothing is wanting to render it an ornament and a blessing to the cause of evangelical truth, but an extended circulation. The consciousness of acting on a broad scale for the interests of the church, and of our common country, is the only motive which can induce such men to add to their labors, by the support of such a work. With this animating consciousness to sustain them, the conductors of the *Christian Spectator* can concentrate and direct an amount of piety and talent, which shall make itself felt to the extremities of our country.

#### THE SABBATH SCHOOL HERALD.

We meant to have noticed before the little periodical bearing this title. It is issued monthly in this city, two numbers of it having already appeared—"edited by an association of young men in the theological department of Yale College," and conducted by Mr. Jeremy L. Cross, General Agent of the Conn. S. S. Union, under whose sanction it is established.

The objects aimed at in its publication will be best made known by allowing it to speak for itself. These are, beyond doubt, ends which lie at the root of growth in piety and virtue, and though less imposing than some of the broader enterprises of philanthropy, they bear just that relation to them that the bend of the twig bears to the inclination of the tree. "They may all be comprised," says the Herald, "in this simple statement—to promote the extension and usefulness of Bible Classes and Sabbath schools in this State."

"We shall lay before our readers the most important items of information relative to the best modes of promoting and extending Bible instruction, and rendering it effectual in actual results upon the heart, the conscience, and the life. We hope also to introduce into each number something which shall bear directly upon the business of instruction. Each number may be expected to contain familiar illustrations of one or more difficult passages of Scripture, and a

wood cut, representing some portion of sacred history, with remarks suited to the capacities of children. Our readers may also expect to receive, through the medium of our pages, the reports of the State Union and of such Auxiliary Unions and individual schools, as it may be practicable from time to time to insert. In this way we hope to promote a constant and easy communication between the Parent Society and all connected with it; and whatever interest may be anywhere felt on the subject, to diffuse it as much as possible through the State."

We understand that the Rev. Wm. Case, Superintendent of the Methodist Indian Missions in Upper Canada, is expected to preach on the coming Sabbath in this city. He has in company several converted Indians of the Mississaugah and Mohawk tribes. An address from one or more of them is also promised in the evening, at the Methodist Church, together with exercises in reading and singing by Indian children, both in Indian and English.

Our last week's paper contained some interesting statements with regard to these Indians, made by Mr. Case before the Young Men's Missionary Society in New-York. We refer to them for the former character of these tribes, and for the wonderful results of missionary labors among them in moulding them to what they now are.

*For the Religious Intelligencer.*

#### HARVEY'S REVIEW OF DR. TAYLOR'S CONCIO AD CLERUM.

There are some defects, some misapprehensions, and some difficulties in this Review, which must be known, before a just comparison of the merits of the Sermon and Review can be instituted. My only object in the following remarks is explanation.

The first radical defect in the review is, the common distinction between *predominant* and *subordinate* purpose, is not recognized. Such a distinction is made by Dr. Taylor, and by all distinguished modern writers on mental philosophy. See for example Edwards on the Will. Such a distinction is most clearly pointed out in Scripture, though not in the same technical language. The *predominant* purpose is the governing principle or affection, the disposition, the heart, that which constitutes the moral character of man; and *subordinate* purposes, are those which flow from this. All the outward acts of men are subordinate purposes carried into execution, and the moral character of every subordinate purpose of every act is determined by the heart, or predominate purpose. The reviewer makes the same distinction, but does not see Dr. Taylor's, because Dr. T. uses different phraseology. The reviewer makes the distinction by the phrases, *native* sin, and *actual* sin. From overlooking this distinction, the reviewer has entirely misapprehended Dr. Taylor's views (see p. 14, bottom). Substitute in the Review, *sinful predominant purpose*, or *governing affection for native sin*, and *sinful act which flow from it*, for *actual sin*, and Dr. Taylor and the reviewer so far agree. The only difference of opinion, if any, is, as to the origin of what the reviewer calls native sin. On this point it is impossible to gain any idea at all of what the reviewer means by the phrase *native sin*. Either, God must be the author of it; man must be the author of it; or it must be imputed from Adam. The reviewer denies each of these. God is not the author, for that is *physical* depravity. It is not imputed from Adam, for every man is guilty only of his own sin. Man is not the author of it, for that is Dr. Taylor's doctrine. Will the reviewer then explain his meaning? or is the dispute



only about words? As Dr. Taylor believes that man is the sole author of his depravity, as every one must do who denies the doctrines of physical depravity, and of imputation, he adopts such phrases as *governing affection of the mind*, as more expressive of the sinner's act of rebellion or wicked heart, than the phrase *nature sin*.

On pages 11 and 12 of the Review, the rising of a strong desire to a particular point makes it sinful. Dr. Taylor's and Edwards' view is this. The desires or susceptibilities are the occasion (see definition below,) of depravity in man. Not themselves sinful, for Christ possessed them. Not the mere excitement of them is sinful, that Dr. Taylor expressly denies (Sermon, page 6.) But that degree of excitement which results in *man's free choice*. It is the choice which gives the finishing stroke, and constitutes him a sinner.

Common sense, if I understand Dr. Taylor's use of it, means, *competent unbiased reason*. The decision must be made by a mind, *competent* to decide, and under the influence of no *bias* or *feeling*. Such a decision must always be correct, for it is founded in truth, or the nature of things. For instance, every man, who understands the meaning of the terms, and is not controlled by his feelings, assents to the truth of such propositions as the following:

"It is every man's duty to do good."

"Two and two are four." &c.

On page 15 it is said, "The doctrine (Dr. Taylor's) is that there is no such thing as a wicked heart considered as a permanent source of depravity." This is a direct contradiction to Dr. Taylor's second head. Dr. T. asserts it in as strong language as can be used, without attributing it to a physical cause.

On page 28, we find, "If Dr. Taylor means that nature is not the efficient cause of sin, but the occasion of it; he relinquishes the *certainty* of the effect." Dr. Taylor says, (Sermon, page 15,) "The resemblance (between a physical cause and the cause or occasion of depravity in man,) is simply in the *certainty* of the two things, and that which occasions the certainty." Can such a perversion of an author's meaning be the result of accident? Dr. T. uses the word *occasion* for precisely the same reason that the reviewer (page 23) uses *origin* or *source*. He wishes simply to exclude the idea of a *physical* cause.

The reviewer too often speaks of Dr. Taylor as denying the doctrine of depravity by nature. What does he consider to be the object of the Sermon? If we understand language, Dr. T. uses as strong language as can be used, and still deny the doctrine of physical depravity. His definition of *nature* amounts to the same thing as that of Edwards (page 130, vol. 6.)

P.

For the Intelligencer.

## OUR COUNTRY RUINED.

A DIALOGUE.

(Continued from page 713.)

A. I have thought much on the conversation between us a few weeks since, in reference to the benevolent exertions of the day; and though I confess that I do not see exactly how to evade the force of your reasoning, I cannot yet be persuaded that all is as it should be. I believe, Sir, that something is kept behind the curtain; and my opinion is that the whole is a plan of the clergy to get large funds into their hands, by means of which they intend ere long to get the control over the people, to get the power into their hands,—and hence, that these institutions are dangerous to the best interests of the country.

B. The clergy then are raising funds to overthrow their country, and this, under the pretence of benevolent exertion! Why, really Sir, I used to think,

when I heard such objections against the benevolent exertions of Charitable institutions, as you have now suggested, and as you suggested in our former conversation, that they were such as arose out of a settled hatred to the Christian religion, and to the best interests of mankind; that they were made, not because it was thought there was any foundation for them in truth, but for the purpose of throwing obstacles in the way, and as presenting a show of justification for the indulgence of a covetous spirit, in refusing to lend their aid; and even now, I believe, that these objections, and others of a similar nature, first originated from no better motives; but since they have been so long, so loudly, and so repeatedly trumpeted abroad; since so much pains has been taken to give them currency; since so many editors of papers have so cheerfully engaged in the work, I begin to think that some who are willing to know and to do their duty, have been strangely led away on this subject; and I cannot but think, neighbor, that you are one of the number. It seems you are afraid of the influence of the clergy—pray Sir, has our country heretofore suffered from their influence?

A. Perhaps not, but other countries have. Reflect for a moment, on the influence which the Romish clergy have exerted in Catholic countries. As you well know, the time has been when the government of nations was in the hands of the Hierarchy; when kings and nobles were in reality their servants. The wealth of nations too, was at their disposal. What has been, may be again. Yes Sir, I am afraid that the clergy will get too much power into their hands.

B. But how was it that the Romish clergy obtained such an influence?

A. It was done by degrees. Being guides of the flock, they were placed in the most favorable circumstances to insure their confidence. This confidence when obtained was most shamefully abused. The people were kept in ignorance: There was a mixture of church and state: The one aided the other till finally the Pope not only lorded it over God's heritage, but set himself above all earthly thrones and dominions.

B. Can you believe, Sir, that the Romish clergy would ever have obtained that dominion over the people which they did, had knowledge been as generally diffused among that people as it is among us?—had they had the Bible in their own hands and in their own language—or had the press then as now, every week and every day sent forth such a flood of light? Would the thing have been possible?

A. As to the possibility of the thing I will not take it upon me to determine; but I can truly say the thing does not look very probable.

B. Well Sir, is there ~~such~~ reason to apprehend that the dark ages will return, and visit our country, through the influence of our clergy? Are the measures which they are pursuing, and to which you seem to be opposed, calculated to produce this effect? One great means, as you acknowledge, by which the Romish clergy obtained so much power, was by keeping their people in ignorance. They kept the Bible from the hands of their people.—This has ever been their policy; and this with a vast majority of them is still their policy. They are afraid of the light. They are afraid to let their people come to the light. But directly the reverse of this, is what our clergy are doing in giving their aid to Bible Societies; to Missionary, Education, and Tract Societies. Instead of keeping the Bible from the hands of the people, they are doing what lies in their power to put it into their hands. Could they succeed according to their wishes, they would soon place a Bible not only in every family, but in every hand. Their object is to scatter light, and not darkness, and this is the object which they are effecting just so far as they effect any thing. They would put the people in a situation in which they could not be imposed upon by ministers

or by any others. And now permit me to ask, how, in this way they can expect to erect any thing like a Romish Hierarchy? or how, by scattering light can they expect to bring back the dark ages so as in this way to obtain an undue influence over the people? Sir, will you be so good as to tell me?

*A.* You must not press me too hard; if I am wrong, I should be glad to be set right.

*B.* If the clergy have such a design in urging forward the benevolent operations of the day as you seem to imagine, it will follow of course that as a body they must be very corrupt. They must indeed be wolves in sheep's clothing, and wholly unworthy of the confidence of the public. This certainly must be the character of those who take the lead in these works of charity. If this is the character of our clergy let it be known, for the sooner the truth is brought to light the better.

*A.* I have no right to doubt the integrity of our clergy taken as a body. Indeed, as a body I have reason to believe they are honest men.

*B.* If then as a body they are not knaves, are they as a body dupes to a few designing men? for, as a body they approve the benevolent efforts of the day. And is it true too, that their leading characters, those who have been admired by the world for their virtues and their talents, (for these are the men who take the lead) are the wicked and the designing, on whom all the iniquity rests?

*A.* I would hope better things of them. Indeed I have sometimes thought, that the worst thing I could say of them is, that they say and preach so much on these subjects. It always makes me uneasy, not because I shall have to give away my money; for I determine before hand that I will not: but Sir, you can not tell how I sometimes feel, nor can I tell you. I had rather hear total depravity, or divine sovereignty, or even election.

*B.* And yet it is very possible that the ministers may not have been in fault. It is not always the case that they can please in the faithful execution of the duties of their office. They must preach the preaching which God bids them, whether their people are pleased or whether they are displeased. And perhaps when you were sitting so uneasy they were only urging forward the execution of their commission, *Go ye into all the world and preach the Gospel to every creature.* Indeed, for one, I have but a very poor opinion of those ministers who stand aloof from the Benevolent operations of the day, and who do not repeatedly urge home upon their people the duty of coming up to the help of the Lord, to the help of the Lord against the mighty.

*A.* Well, our minister says enough on this subject, in all conscience. I wonder that by begging so often for others he is not afraid his people will become so impoverished as not to be able to pay him his salary.

*B.* I presume, Sir, he acts on a principle which many seem to overlook, or which they have but little confidence in, though it is as well established as any other can be.

*A.* On the principle, I suppose, that the more a man gives away the more he will have to give,—a principle full of absurdity!

*B.* I will state it, Sir, in terms to which you will not object: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall also be watered himself." "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." On this principle our minister has no expectations that his people will become impoverished by what they give, even though they give bountifully. But this is wandering somewhat from our subject. You are afraid of the influence of the clergy. But, Sir, what is the influence which they are endeavoring to exert, and which you really believe

they would exert, were it in their power? To be more particular. Were mankind to follow their example generally, as to the performance of social and relative duties, as to the duties which they owe to one another and to God, would there not be a very surprising alteration in the world for the better?

*A.* There can be no doubt of it, for though there may be exceptions, yet as a general truth they lead moral lives, to say the least.

*B.* As it respects the duties which they inculcate from week to week, and from Sabbath to Sabbath, both publicly and privately, are they not such as if universally performed would convert this world into a paradise? If their influence would effect it, would there not at once be an end to all those open immoralities which are now a scandal to our land, and which provoke the anger of the Almighty? Would not the Sabbath be observed, the name of God revered, his worship maintained, his Son honored? Would not intemperance experience a deadly check, and all its kindred vices be done away?

*A.* No doubt this would to a greater or less extent be the result?

*B.* Still further than this, could they accomplish the work on which their hearts seem to be set, and for which they are constantly laboring and praying would not all their people be righteous? would they not all be sincere penitents and believers in Jesus? would they not all be in the road to heaven? all rejoicing in hope of the glory of God? It seems to me that all this would be the result, yea that all flesh would taste of the salvation of God. Now, Sir, is the influence of such men to be feared? Who could not wish that it was increased a thousand fold?

*A.* It is not the influence of these men themselves that I so much fear, but I am afraid that the enormous funds which have been placed at their disposal, will sooner or later be perverted, so as to endanger the liberties of the country.

*B.* I myself am no very great friend to hoarding up funds for the accomplishment of benevolent purposes. It seems to be distrusting the providence of God. It seems to be expressive of our fears that he will not, in time to come, raise up instruments and provide the means for the accomplishment of his purposes; and that those who come after us will be unwilling to do their share of the work. Since so much needs to be done at the present time, we had better do what we can ourselves, than to furnish them with the means of doing it hereafter. Still however if any are disposed to give for any benevolent object, on the condition that the interest only shall be expended, they have a right so to do, nor are charities to be refused because this condition is annexed. And do you apprehend, that what is given in this way will endanger the liberties of our country? Pray, Sir, why are these funds which are given for benevolent purposes, and which are under the management of benevolent individuals, more dangerous than funds which are raised for other purposes? Why are not the immense sums which are placed at the disposal of bank directors, or at the disposal of the directors of other mixed institutions, equally dangerous? Is it because these funds are in safer hands, or is it because that amount is so inconsiderable when compared with the funds of our Benevolent Institutions? I wait for a reply.

*A.* I have none at present to make. I have not been accustomed to view the subject exactly in the light in which it has now been presented.

*B.* If danger is to be apprehended from the funds of our Benevolent Societies, (I speak of their permanent funds, for they make use of their disposable funds as fast as they are received,) then I see not why danger is not to be apprehended from the overgrown wealth of individuals—for there is many a man in the United States that has ten times the amount of property to which all the permanent funds of all our



charitable societies would amount: for the whole amount of these, I am persuaded, would fall short of two hundred thousand dollars.

A. But are you in earnest in this statement?

B. Certainly I am. I do not include in my estimate, however, the buildings in which the Bible and Tract Society carry forward their operations.

A. But is it possible Sir, that all the monies which they have funded does not amount to more than two hundred thousand dollars?

B. This Sir according to the best estimate which I have been able to make, is all that they have to ruin the nation with. But great effects sometimes result from little causes, therefore I hope that all will watch the proceedings of our Bible, Tract and Missionary Societies, and see that they do not overthrow our liberties. It is not to be disguised. They have even now with their scanty means a train of artillery, and no small store of ammunition, such as are designed to pull down a kingdom which has stood an attack of some thousand of years—but which will with these arms be finally subdued—and if the liberties of our country, are inseparably connected with the destinies of this kingdom, then truly there is reason for all of us to take the alarm.

A. But before we drop the subject, one thing ought to be set right. We have all along as you will perceive taken it for granted that the Benevolent Societies, of which we have been speaking, are wholly the creature of the clergy; and that the funds are wholly at their disposal. Now the fact is, as a little reflection and a recurrence to the list of their officers will convince you, that most of them are in a very great measure under the management of laymen, and that they too have the management of their funds. This simple fact alone, is enough to silence the clamors of those who would endeavor to make the world believe that the clergy are running away with their liberties, their money and their all.

B. No, the clergy are not entitled to all the honor of setting on foot and sustaining the efforts which are made for the spread of the gospel, and for the conversion of the world. And if these efforts should in the end, contrary to all expectation and all belief—burn up all that is good and all that is lovely, will they alone be chargeable, with setting the world on fire.

A. I am happy to think Sir, that this catastrophe is at a greater distance than I had imagined.

B. And I shall be equally happy at any time to do what I can towards allaying your fears yet more and more.

A. Sir, I thank you.

#### ACTIVE PIETY A REMEDY FOR DESPONDENCY.

[Furnished by a Clergyman for the Pastor's Journal.]

"Assurance is not to be attained so much by self-examination as by active piety."—Pres. Edwards.

Real Christians sometimes settle down into a state of hopelessness. They lose sight of Christ, and then attempt to obtain assurance of their piety by looking upon their sins, instead of making active efforts for the good of others. The experience of a respected class mate well illustrates this remark. Its publication can do him no harm, and it may shew some persons, sinking in despair, how to obtain evidence of their union to Christ.

At the commencement of a revival of religion in Middlebury College, E—C— was led to doubt whether he was a Christian. He gave up his hope, and for several months was in great agony of mind. He wasted away, and became so emaciated that he looked as if just recovered from a severe sickness. During this time his appearance and expressions were indicative of the keenest despair. "Look at me,"

he would say, "behold a monument of God's wrath, left justly to mourn for my sins in this time of joy."

He thought he had been a hypocrite, and at last settled down under the impression that he had committed the unpardonable sin. He thought that no one ever had such distress of mind as he had, and looked upon himself as most hopeless and wretched. Sometimes he would leave the chapel in time of prayer, and hastily withdraw from meetings of religious worship, through fear that, if he remained in such holy places, God would consume him! His friends advised him to take a school during the winter vacation, apprehending that unless his mind could be diverted from himself it would become impaired. He now looked upon himself as lost, but resolved to do what he could to prevent others from going down to hell. He conversed with his scholars, and warned them of the coming wrath. God was pleased to bless his efforts to the awakening of some of his scholars. A revival of religion soon commenced. As it advanced he looked up to God with confidence; and God raised upon him the light of his countenance and filled his soul with joy. After this he was exceedingly afraid of sin. He walked softly before God, remembering the wormwood and the gall. The glory of God, and the salvation of sinners appeared to be the great aim of his life; and he looked and acted as if ripening for Heaven. A few days after he received his degree, "he was not, for God had taken him."

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

#### USEFULNESS OF TRACTS.

[From Mr. Albert Hale, Agent in Georgia.]

The following anecdote of the usefulness of Tracts in bringing a Lady to the Saviour, was related to me by a young Lady, who is a collector in one of the Tract Associations in Charleston:

While engaged in obtaining subscribers, she felt some degree of hesitation about calling on a certain Lady who belonged to the congregation, because she was in low circumstances. At length, however, she concluded to call; when, to her surprise, she found the Lady entered very cordially into the plan of the Society, and became a subscriber. She said to the collector, that Tracts had often been given her years before; but she had given them to her children, and scarcely ever read one herself. But, recently, one was sent her by a particular friend, with a request that she would read it. She read it, and the Holy Spirit carried the truth home to her heart, and she found no peace till she found it in Christ. She is now heartily engaged in the Tract cause, feeling how much she is indebted, under God, to Tracts for all her hopes for eternity.—*Am. Tr. Mag.*

#### 1000 TRACTS BLESSED IN THE REVIVAL OF RELIGION.

[The following instances, were communicated by Mr. A. Blanchard, Agent in the northern part of N. York.]

A young man in L——, being about to remove to Alleghany county, called at the Depository in Utica, and obtained about 1000 Tracts. These he caused to be faithfully distributed in the town where he had fixed his abode. Their distribution was soon followed by a general revival of religion. Between 50

and 60 professed converts to Jesus Christ were the fruits of this revival; and nearly 30 of them traced their first serious impressions to the Tracts which had been put into their hands.

"GREAT QUESTION ANSWERED" BLESSED TO A YOUNG LADY.

In the revival of religion in A——, a young Lady, Miss C. P. became the subject of deep and pungent convictions, and at length sunk into a state of despondency, thinking that her day of grace was past, and there was no mercy for her. She remained in this state for some weeks, until a friend put into her hand "*The Great Question Answered*." She retired by herself and read it. While reading it, light dawned upon her mind. She was led to rejoice in Christ her Saviour. Her heart was filled with peace, such as God alone can give. She has since made a profession of religion, and gives evidence, in her life and conversation, that she is a child of God.

"LAST HOURS OF A FREE-THINKER" BLESSED TO A HARDENED YOUNG MAN.

Rev. Mr. B—— states, that there was in his parish a young man, who had enjoyed uncommon religious advantages, but had grown up exceedingly hardened and careless. At length he gave him the account of the *Death of Francis Newport*. The similarity between his own case and that of the wretched Free-thinker, whose life went out in such utter darkness, deeply affected him. From that time he found no peace, till he became interested in the atoning blood of Christ.

Mrs. S—— informed me, that soon after a Tract Society had been formed in N——, one female subscriber was hopefully converted by reading the Tract, "*Without Holiness no man shall see the Lord*."—ib

WANT OF DONATIONS FOR TRACTS FOR THE HEATHEN.

Official and urgent applications have been made to the Committee of the American Tract Society to aid the *Baptist Mission among the 17,000,000 of Burmah*, and the *American Mission at Ceylon* among the millions who speak the *Tamul* language, in their Tract operations. These calls from our brethren laboring among the perishing Heathen, the Committee feel, that they cannot refuse to answer; and they have resolved to make an appropriation for the aid of each of these stations, though their Treasury is now entirely empty.

We earnestly wish, that those who feel interested for the circulation of Tracts among the Heathen, whether at Burmah, Ceylon, or elsewhere, would transmit their donations to this object.—ib.

TEMPERANCE SOCIETY.

At a meeting of a number of the inhabitants of the towns of Mansfield and Coventry, held in Mansfield on the 2d Wednesday of April, A. D. 1829, for the purpose of forming a Society for the promotion of temperance. After the choice of the proper officers, they adopted the following preamble and agreement as the sub-

stance of a Constitution, together with certain articles for the due regulation of the Society.

Whereas the undue use and abuse of ardent spirits in our land, has brought upon it by way of reproach, the title of the drunken Nation, among its neighbors; and whereas, the too prevalent fashion of using spirits among all classes of people, upon all occasions both public and private, has a pernicious effect, and tends directly to sap the very foundation of every thing that we hold dear in the moral world, and to produce disease, poverty and wretchedness in all its various forms; and what is worse than all, the perversion and destruction of the mind, that beautiful germ of divinity stamped upon every human intellect. And whereas the only effectual mode of averting these great evils is *Total Abstinence*.

Therefore, the more effectually to prevent the evils of intemperance, and to promote the blessings of temperance, We the subscribers do hereby associate under the name of the Mansfield and Coventry Society for the Promotion of Temperance, and mutually agree, that while we are members of the Society, we will not drink ourselves, nor give to others to drink, any kind of ardent spirits on any occasions whatever, except when we conscientiously believe it to be our duty as a medicine.

*Voted*, To send delegates to attend the County meeting, upon the same subject, to be held at Tolland on the last Monday in May next.

*Voted*, To adjourn till the 4th of July next, and to celebrate the day according to the true style of temperance, at which time an address will be delivered by the Rev. G. A. Calhoun.

[Conn. Obs.]

WHAT IS A TEMPERANCE SOCIETY?

A DIALOGUE.

*Child*. Mother, what is a Temperance Society?

*Mother*. It is a number of men, who join together, and agree to use means for preventing the drinking of Brandy, Rum, Whiskey, and other ardent spirits.

*Child*. Why do they wish to prevent the drinking of these things, since they taste so good?

*Mother*. Because the constant use of ardent spirits injures and ruins the body and mind. They taste good, it is true, when skilfully mixed with water and sugar, but then all ardent spirits contain a small quantity of poison, and if drank freely will have an injurious effect.

*Child*. Oh, mother, I can't believe there is poison in rum. There is Mr. A—— and Mr. B—— that drink, but they are strong men, and do not grow sick. If they drank poison, it would certainly make them sick.

*Mother*. The effect of the poison is very slow, so exceedingly slow that nobody can watch its progress. Do you not remember the man we saw last week leaning against the wall, as we were walking down the street? His face was bloated—his eye was dim—he was muttering broken, vulgar, and profane sentences—his mouth foaming—his clothes ragged and filthy, and he the object of ridicule to the thoughtless multitude who passed by? What do you sup-



pose was the occasion of that man's singular and disgusting appearance?

*Child.* Why, mother, he was drunk?

*Mother.* Very well. But what made him drunk?

*Child.* (*hesitating.*) Why, I suppose he had drunk too much liquor.

*Mother.* Do you not think, then, there was some poison in the liquor?

*Child.* Oh, if a man drinks *too much*, I suppose it will hurt him; but then, if he drinks only a little, I am sure it does not poison him.

*Mother.* My dear child, you have lived but few years in the world. You never saw that poor drunken man till the other day. I have known him many years. Twenty years ago he was a most active and respectable young man. He married an excellent wife. Years passed on—both were cheerful, industrious, and happy. Fifteen years ago, after five years of exertion, he had acquired a small property, obtained the confidence of all his acquaintances, and bid fair to become a very wealthy and respectable citizen. He used but little liquor, and experienced no immediate evil from his occasional and temperate drinking. Ten years passed away, and all seemed prosperous, though his wife appeared unhappy amidst their prosperity. Soon, however, his business began to decline. Some said he had *poor luck* in making bargains; others that he was inattentive to business. At length, it was whispered that he was in the habit of tippling. As soon as he knew that this was reported, he gave way to his appetite, and often appeared intoxicated with the poisonous liquor. For the last five years he has been growing worse and worse, and now his system is so completely poisoned that he will probably soon die. His family are wretched and poor, and live to be more wretched as long as his life is continued.

*Child.* Has that man any thing to do with the Temperance Society?

*Mother.* No, my dear, but the Temperance Societies are endeavoring to prevent sober men from becoming just like him. He was a sober man for many years, and seldom drank strong drink. But from drinking a little, he began to drink more, and before he thought there was any danger, he became a drunkard, and is ruined for ever. Good men have ascertained that there are more than *one hundred thousand* such drunkards in the United States. Probably as many as *twenty thousand* of them die every year; but more than twenty thousand sober drinkers become drunkards every year, so that the number of drunkards is increasing.

These are the reasons why men have formed Temperance Societies. They meet together—talk about the evils of drinking, and agree to prevent all they can. Many of them resolve that they will not drink a drop themselves, and they find they can do well without it. Then they persuade others not to drink. They purchase tracts which speak of the subject, and distribute them. They publish pieces in the newspapers against drinking. By these and other means, Temperance Societies have prevented thousands of sober men from becoming drunkards. Do you not think, my dear, they are good societies?

*Child.* Yes, mother, and I wish they would form one in this place. Might I join it, mother?—*N. J. S. S. Journal.*

### "EXCEPT FOR MEDICINE."

We confess we are half dissatisfied with this *exception*. Perhaps it may be necessary. Yet we cannot but regard it with jealousy. It seems too *indefinite*. What is a medicine? Whatever is *thought* necessary for health? A portion for a cold—for indigestion—for a cholera? An antidote against contagion; against freezing; against melting; against hypochondriacs? We know of many who take ardent spirits very regularly once or twice a day, from the first of January to the 31st of December—purely as a *medicine*! And yet what should debar them from being worthy members and officers of our Temperance Societies "upon the principle of *entire* abstinence, *except for medicine*." But, says the constitution of *some* Societies—"unless prescribed by a physician."—This is better.—And, says another Society, "unless prescribed by a *temperate* physician." This is still better, but still *indefinite*. What *constitutes* a temperate physician? May he take distilled spirits every day in the year, as a *medicine*, and yet be temperate? Besides:—is it certain that the present state of medical science and practice is such that a merely *temperate* physician will *never* make prescriptions of distilled ingredients, which under an improved system and practice might be avoided? What was the state of medical science and practice, before the arts of distillation were known? Was the physical condition of man worse then than at present? Would a comparison of bills of mortality, journals of medical practice, records of muscular achievements, and tables of longevity show a difference in favor of this age of distilleries? Or, if improvements have been made in the healing art, have distilled spirits been instrumental in making them? On the contrary has not the use of distilled spirits "*as a medicine*" proved a most fruitful source of intemperance. Have not the medicated morning bitters, the matronly evening slings, and above all, the never ending process of infantile dosings, reared up whole armies of drunkards? If so, *why* the "*exception*?" Can no substitute be found for alcohol in our *materia medica*? Must this wide leak be spared? Caulkers of the physical ship! what say you?—*Phi. and Inv.*

### Obituary.

At Union Theological Seminary, Prince Edward, Va. Mr. James B. Taylor, in the 27th year of his age. He was born in Middle Haddam, Conn., graduated at New-Jersey College, and received his theological education at New-Haven. He was just licensed to preach, when sickness assailed him, from which neither medical skill nor change of climate could save him.

At Haimden, in March last, Mr. Jesse Blakelee, a revolutionary pensioner.

At Southbury, on the 10th inst. Theodore C. Edmond, aged 7, only son of Mr. Chas. E.

At New-London, on the 12th inst. Mrs. Lucretia W. Williams, 32, wife of Maj. Thomas W. Williams.

At Manchester, on the 8th inst. Aaron Buckank, Esq. aged 74.

At Berlin, Capt. Reuben Dunham, 56.

At Vernon, Mr. Cornelius Roberts, 69.

## Poetry.

From the African Repository.

APPEAL TO NEW ENGLAND FOR MISSIONS  
TO AFRICA.

When injured Africk's captive claim,  
Loads the sad gale with startling moan,  
The frown of deep, indignant blame,  
Bend not on *Southern climes* alone.

Her toil, and chain, and scalding tear  
Our daily board with luxuries deck,  
And to dark Slavery's yoke severe,  
Our fathers helped to bow her neck.

If slumbering in the thoughtful breast,  
Or Justice or Compassion dwell,  
Call from their couch the hallowed guest,  
The deed to prompt, the prayer to swell.

Oh, lift the hand, and Peace shall bear  
Her olive where the palm-tree grows,  
And torrid Africk's deserts share  
The fragrance of Salvation's rose.

But if with Pilate's stoic eye,  
We calmly wash when blood is spilt,  
Or deem a cold, un pitying sigh  
Absolves us from the stain of guilt;

Or if, like Jacob's recreant train,  
Who traffick'd in a brother's woe,  
We hear the suppliant plead in vain,  
Or mock his tears that wildly flow;

Will not the judgments of the skies,  
Which threw a shield round Joseph sold,  
Be roused by fettered Afric's cries  
And change to dross the oppressor's gold?

Hartford, Conn.

L. H. S.

## THIS WORLD IS NOT OUR HOME.

Let us suppose a traveller in some distant country, who met with nothing but insults and reproaches on every side, how gladly would he anticipate the period when he should be re-united to his family and friends. This hope would cheer his spirits amidst all the calamities it might be his lot to endure.

Such is the case with the true follower of Christ. Well persuaded that he is but a "stranger and pilgrim here," as were his fathers, he esteems not this world his resting-place, but seeks a better, even a heavenly country. Amidst the numerous trials and sorrows that necessarily await him in his passage through this "vale of tears," he rejoices in the consideration that the time is fast approaching when the wicked shall cease from troubling, and the weary shall be at rest. Most of the troubles that afflict the Christian will be found, on examination, to be the result of confining his hopes to this life. "We all get wrong," as a pious lady observed, "the moment we forget that this is not our rest." Though every day's experience fully proves the unsatisfactory nature of every earthly enjoyment; yet such is the present depraved condition of man, that he is too fre-

quently forgetting this, and fixing his hopes on something in this world. Thus he plunges himself into distress and sees a further confirmation of that important truth,—that the blessed Saviour is our only satisfying portion.

J. W. S.

## FEMALE EDUCATION.

Vocal music should never be neglected in the education of a young lady. Besides preparing her to join in that part of public worship which consists in psalmody, it will enable her to sooth the cares of domestic life, and even the sorrows that will sometimes intrude into her own bosom, may all be relieved by a song, where sound and sentiment unite to act upon the mind. I here introduce a fact, which has been suggested to me by my profession, and that is, that the exercises of the organs of the breast by singing contributes very much to defend them from those diseases, to which the climate and other causes expose them. The Germans are seldom afflicted with consumptions, nor have I ever known but one instance of spitting blood among them. This, I believe, is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, for this constitutes an essential branch of their education. The music master of our Academy has furnished me with an observation still more in favor of this opinion. He informed me that he had known several instance of persons who were strongly disposed to the consumption, who were restored to health by the exercise of their lungs in singing.—*Dr. Rush.*

AN INTEMPERATE FATHER RECLAIMED BY  
A SABBATH SCHOOL CHILD.

A little boy, aged between five and six years, was sick, and it was supposed, near his grave. One day he called his ungodly and intemperate father to his bed-side, and said, "Father, I am very sick—I shall soon die, but I am not afraid, for I am going to Jesus;—And what shall I tell Jesus is the reason you don't love him?" Nothing more was said. The child died, and we trust went to that Saviour whom he loved on earth.

A short time after, the father felt his need of a Saviour, and at last rejoiced in the belief that he had *Christ formed within him the hope of glory.* Let the fact be known, Mr. Editor, that he attributes his conversion to the instrumentality of his dying little son,—who was a member of a Sabbath School.—*Sabbath School Treasury.*

Boston, March 3, 1829.

Letters received at the Office of the Religious Intelligencer during the week ending April 22d, 1829.

Robert Comstock; Samuel Whiting; H. Camp; Rev. Chauncey Eddy; Hannah Strong & Eunice Baldwin; Thos. E. Clark; Lucius W. Leflingwell; Titus Hutchinson; Monroe Emmons; John Sabins; Joshua Danforth; C. Frisbie; Silas Hubbell; James J. Cordes.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

## CONTENTS.—NO. 48.

Rev. Joseph Wolff	753	A word for the Ladies	ib.	spondency	765
Osages	754	Sketches of Maranham	759	Usefulness of Tracts	ib.
Bibles in India	755	The Church in the wilderness	ib.	Temperance Society.—What is	766
West India Mission.—India	756	The Contrast	760	a Temperance Society?	767
Pastoral Faithfulness	ib.	S. S. Herald.—Review of Dr.		Except for medicine	ib.
A Voice from the bench.—In-		Taylor's Concio ad Clerum	762	Obituary	ib.
fancy upon the wing	757	Our Country ruined	763	Poetry—Appeal to New Eng-	768
Slavery in New-Orleans	758	Active piety a remedy for de-		land for Missions to Africa	